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The Canadian INDIA TIMES

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(The National Voice of Indo-Canadians)
Established in 1967

Visible minority unfairly treated - Cullen

Immigration Minister Hon. Bud Cullen admitted during an interview broadcasted over CBC on November 28th that very definitely the visible minority in Canada is being subjected to discrimination. But, he said, only those who are narrow-minded and weak minds with very little brains who want to put down someone or another for some reason or other are doing it and not the large majority.

Later on during the interview he said those who say we are having trouble in Canada and therefore going to arm ourselves, would only turn off the moderate Canadians who might say this kind of people are not needed in Canada.

The program started with a recording of slogans from the South Asian demonstration in Toronto recently. A person who was born in India was quoted on the radio that he spent "21 years in Britain, 5 years in Singapore, and "I had more trouble in Canada in 5 months than I had to face in Britain in 21 years. I speak with an English accent; only I am a little brown in colour."

Gloria Monteno, the author of the book "The Immigrant" was also on the show. She did try to bring out the hidden discriminatory practices in immigration. She said "if you look at it historically Canadian immigration policy has been discriminatory." Though time was short she spoke very forcefully about the plight of the would be immigrants as well as the immigrants themselves from Asia, Latin America and Africa. She talked about lack of Canadian immigration offices in some parts of the world, immigrants having to work for lower wages, visitors or immigrants from certain parts of the world being picked out of lines and harassed by immigration officers, etc., etc. She also questioned the minister about what sort of specific training is given to the immigration officers.

Of course, the minister was equally forceful in defending the immigration policies and the officers. He said "we have tried to do what we can", a colour blind, non discriminatory immigration policy has been developed. He said there aren't too many countries that allow immigration and that some countries stop immigration during hard times. He added that not all immigrants come here looking for jobs. Since there are enterpreneurs among them they create jobs and he does not intend to stop immigration as long as he is the Minister of the department.

About the immigration officers he said some countries are not happy to have more immigration offices since they are afraid they will loose the cream of the crop. Also people in certain parts are not wishing to spend the winters here. He said "the people dictate where offices should be"!! More offices were opened in Hong Kong since it was found that there was a demand for it. About harassment by immigration officials he said "it is not always a question of colour but a question of economics".

The minister was asked about what safeguard is there to see that no racist person is in your department. He replied that the immigration officers are non racists and receives many letters saying how grateful they are for the help they get from the immigration officers. When Gloria Montenio contradicted by saying that there are a lot of rough cases also, Mr. Cullen said "you hear only one side of it. You hear only from the immigrants and not from the officers. You have to hear both sides."

In the end Gloria Montenio said she would like to see more responsive immigration policy, and once people get here they are not treated as second class citizens. Mr. Cullen said "that is the role of the Canadian people not the immigration Department. We will do what we can".

One wonders if the Department doesn't have responsibility in educating the Canadian people!

It sure was a very interesting and lively discussion. However, unfortunately the producers of the program did not allot a reasonable length of time considering the importance of the topic being discussed.

Also one would hope that in future this kind of programs are broadcasted during prime time.

Warm welcome awaits Carter

External Affairs Minister Atal Behari Vajpayee said in Patna that the Government and people of India were looking forward to the visit of President Carter as a climate had now been created for a new beginning in Indo-US relations.

President Carter will be visiting India from January 1 to January

The President, Shri N. Sanjiva Reddy, offering a garland at the Shantivana on the occasion of the birthday of the late Shri Jawahar Lal Nehru on November 14, 1977. Dr. Karan Singh, Member of Lok Sabha is seen left in the picture.

We Wish Our
Readers A Merry
Christmas And A
Happy New Year

Vajpayee against brain drain

External Affairs Minister Atal Behari Vajpayee said in Patna December 3 that some serious thought should be given to the recent drain of talents from the country.

Addressing a meeting organised by the Rajendra Memorial Research Institute to mark the 93rd birth anniversary of Dr. Rajendra Prasad, Mr. Vajpayee said he would not suggest any step at present to check the drain but this could very well be a point to ponder.

He said he could not deny that the country was in a position to provide employment opportunities to all those who had left the country. That did not, however, mean that their services were not needed in the country, Mr. Vajpayee said. Service to the nation should not be measured against material gains alone but also in terms of moral obligations and sense of dedication, he said. Earlier Mr. Vajpayee unveiled a statue of Dr. Prasad in the premises of the Institute.

Mr. Vajpayee said he was proud of the reputation earned by the Indian scientists, engineers, educationists and doctors serving in foreign countries but that would be a poor return for what their society had given them.

Indo-Bhutanese relations

New Delhi, Dec. 11 (Samachar) Certain minor irritants that had arisen, between India and Bhutan in the past have been removed during the past six months and a new era of confidence and trust" have now begun in the relationship between the two countries.

The External Affairs Minister Atal Bihari Vajpayee, who returned recently after a three day official visit to Bhutan, said there are now no misunderstanding on the political level between the two countries.

Mr. Vajpayee said Bhutanese students with foreign scholarships were in the past required to obtain "P" form from India for traval to those countries. Mr. Vajpayee cited this as one of these irritants and said that India has now removed this.

During his stay in Bhutan, Mr. Vajpayee had several rounds of talks with King Jigme Singye Wangchuk and his council of ministers and both sides have expressed their determination to consolidate their relations.

Arab collaboration on steel

India has entered into an agreement with the Arab World for collaboration in steel consultancy.

Under this agreement, the Arab Iron and Steel Union embracing nearly seventy steel companies in Arab countries, and the Indian National Engineering Consultancy Company -NECON, a Subsidiary of the Steel Authority of India, have decided to share their experience in the field of engineering studies for the benefit of Arab companies.

More handloom fabrics exported

New Delhi, Dec. 11 (Samachar) Exports of quality silk goods fabrics of new designs and constructions to USA have started looking up and the exporters expect a good business during 1978. Importers from Japan also have started visiting India looking for quality handloom fabrics.

This was stated here today by Dr. N.P. Seshadri, Joint development commissioner for handlooms, Ministry of Industry while inagurating a seminar on handloom fabrics for export garments.

Dr. Seshadri said Indian manufacturers of handloom would have to keep pace with the changing fashions abroad. Research product research must be conducted on a continuous basis so that the right type of goods as required by the consumers were produced and exported.

Wheat loans to Vietnam

New Delhi, Dec 9 (Samachar) Vietnam is to receive from India an interest free commodity loan of 100,000 metric tonnes of wheat to be supplied in the form of wheat flour (maida) on fob basis under an agreement signed here.

Vietnam will return the loan in wheat at Indian ports.

The agreement was signed by R.N. Malhotra, additional secretary in the department of economic affairs and Nguyen Nhat Tan, General Director of the Vietnam national agricultural produce and foodstuffs export import corporation.

The loan was sought by Vietnam to tide over a temporary shortage in that country.

Self reliance in castings

New Delhi, (Samachar): The country will become self-reliant for castings and forgings required for the power plants by the end of this year.

The central foundry forge plant at Hardwar, set up by the Bharat Heavy Electricals Limited, will go into production in December.

The plant which has annual capacity to produce 11,000 tonnes of ingots, 6,000 tonnes of castings, 3,500 tonnes of forgings and 4,000 tonnes of semis annually will save the country approximately Rs. 18 crores in foreign exchange a year when in full production.

One of the major constraints in the manufacture of power generating equipment by Bharat Heavy Electricals has been the non-availability of steel castings and forgings and almost the entire requirements of these items are being imported at present.

Sino-Indian relations to improve

Ujjain (Central India) There are signs from China indicating its intentions to improve relations with India, External Affairs Minister Atal Behari Vajpayee has said.

Either China or India take the initiative or there could be joint initiative in this directions, he told newsmen here Sunday.

Mr. Vajpayee felt there should be no haste in restoring normal relations. The issue was old and had a long background with so many ups and downs. However the process of restoring normal relations between the two countries had begun, he added.

The External Affairs Minister, A.B. Vajpayee, reiterated that India is anxious to normalise her relations with China. But he said there had so far been "no(no) dramatic breakthrough."

Notwithstanding the border question which would have to be resolved, India had been taking initiatives to normalise relations with China ever since the posting of ambassadors in each others capital last year, they had moved away from the "frozen situation" That had characterised the Sino-Indian relations for the past fifteen years.

Recalling the various initiatives taken, Mr. Vajpayee said that these would show that based on the old five principles, "we have as our goal the forging of beneficial bilateral relations as is appropriate between two large Asian countries like India and China."

Boudh Vihara anniversary

Sanchi (Madhya Pradesh) Dec 9 (Samachar) The 25th Anniversary of Boudh Vihara at historic sanchi was celebrated recently.

Madhya Pradesh Governor N.N. Wanchoo who presided led a procession from the bihara carrying a replica of sanchi stupa followed by Sri Lanka delegation headed by cultural affairs minister FLB Herrelle. The function began with presentation of panchsheel by Sanchi Viharas' Chief Monk Mahanaik Tharo.

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COUNTRY FROM WHICH CAME-----------------

OCCUPATIONAL BACKGROUND-----------------

The Prime Minister, Shri Morarji Desai, inaugurating the Indian Agricultural Exposition, AGRIEXPO 77 at Pragati Maidan in New Delhi on November 13, 1977.

Desai surveys cyclone hit areas

Prime Minister Morarji Desai said November 30 that the devastation caused by the cyclone in the South was a national calamity and the nation should discharge its responsibility properly and at all costs.

Speaking to newsmen at Madras airport after an aerial survey of the cyclone hit areas of Andhra Pradesh and Tamil Nadu, Mr. Desai said that it was not a question of whether the Centre or the States found the resources. All sections of the population should contribute. All that had to be done should be done whatever the cost. He said that every cyclone victim should be given relief and the people uprooted from their homes should be rehabilitated.

Prime Minister Desai said that relief operations were already in gear. Work could not be completed in a day but should be done as soon as possible. In this connection, he said that finding employment for affected people was an important task.

Grain storage know how offered

New Delhi, Dec. 7 (Samachar) Minister for Agriculture and Irrigation, offered to share the knowledge and technical know how about farm grain storage with other countries in Asia and the Far East. He made this offer while inaugurating the ten day seminar on Farm Grain Storage here Tuesday.

The seminar has been organised by the Union Ministry of Agriculture and Irrigation in collaboration with U.N. Food and Agricultural Organisation (FAO) and Government of Norway. Delegates from Bangladesh, Indonesia, Malayasia, Nepal, Phillippines, Sri Lanka, Thailand, India, UN, Agencies and other organisations will consider ways and means to minimise the post-harvest losses in the grain storage by the farmers.

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New Delhi - A se
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but no loss of life.

About 20 persons su
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The initial explosion
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The Baroda plant was
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A fire brigade rush
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New Delhi, Dec. 11 (Sa
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Explosions rock nuclear plant

New Delhi — A series of explosions ripped through a government-owned plant producing heavy water for India's nuclear reactors late Saturday. Authorities reported extensive damage but no loss of life.

About 20 persons sustained minor burns in the explosions, officials said.

The initial explosion at the Baroda plant rocked a nearby fertilizer factory, oil refinery and village. The explosion occurred after the plant was shut down following detection of leakages in a converter.

The converter is a major component of the plant, where heavy hydrogen is extracted from the amonia gas.

The Baroda plant was on a trial run. It is the oldest of India's four heavy water plants.

A fire brigade rushed from Baroda brought the fire under control within an hour.

However, the damage is reported to be extensive, and production of heavy water from the plant might be delayed by a year, the officials said.

Indian enterprise welcomed

New Delhi, Dec. 11 (Samachar) Tanzania welcomes whole-heartedly Indian entrepreneurs who wish to establish Industrial and Commercial enterprises in that country.

The Tanzanian High Commissioner, A.D. Hassan, told Samachar Sunday that India has proved to the world that the people of the third world are capable of reaching any heights many fields and evolving indigenous abilities even in the field of nuclear science and technology.

In his opinion, India has also proved that the advanced knowledge of nuclear science, being a universal property, cannot be an area where the rich nations can be allowed to enjoy unchallenged monopoly.

Mr. Hassan said perhaps relations between no two developing countries have been as smooth and cordial as between Tanzania and India. There has been abundant goodwill between the two countries.

Referring to the Indo-Tanzanian relations which covered all aspects of industrial development and entrepreneurship, Mr. Hassan said both countries had signed a technical cooperation and cultural agreement and formed a joint economic commission.

These agreements, among others, constitute the real backbone of Indo-Zanzania's cooperation in scientific, social and economic development.

Under these agreements, more than 1,000 Indian technicians and experts are in Tanzania working with their counterparts in our gigantic efforts to carry out national reconstruction and development in a variety of fields, Mr. Hassan said.

The Navy Day

The Navy Day was celebrated December 4. The Indian Navy has been consistently marching towards self-sufficiency and self-reliance in all the fields of Naval technology and knowhow.

In a message on this occasion, President Neelam Sanjiva Reddy said that on the Navy rests the heavy responsibility of guarding the country's vast coastline and sealanes.

Exports rise

India's exports during the first half of the current financial year totalled Rs. 25,840 million, 2,550 million more than in the corresponding period last year.

Commerce Minister Mohan Dharia told newsmen in New Delhi December 2 that the country's 11% growth rate in exports compared favourably with other countries. The growth rate of world trade came down from 11 to 6% in the same period.

Commonwealth Science Council

New Delhi, Dec. 12 (Samachar) Experts on metrology from several commonwealth countries, who met here under the auspices of the Commonwealth Science Council, have decided to launch six regional joint projects to share facilities in development of standards for weights, length and measures.

Briefing newsmen at the end of week-long deliberations of the project group meeting for regional collaboration of commonwealth countries in Asia and the pacific region, Prof. C. De Laet, Secretary of the commonwealth science council, said India and Australia had been chosen as the regional focal centres for providing facilities in metrology to developing countries of the region.

Dr. M.N.G.A. Khan, assistant secretary of the commonwealth science council, identified the following projects for regional collaboration.

1. Study and evaluation of existing calibration procedures in each country.
2. Inter-comparison and calibration of existing standards of mass, length, force and various electrical and electronic parameters.
3. Advise and assistance on establishment of specific measurement standards and calibration facilities in member countries where these do not exist.
4. Supply of measurement standards and calibration equipment.

The countries which attended the meeting here, which identified these projects, included Bangladesh, Hong Kong, India, Malaysia, New Zealand, Sri Lanka and Britain.

Mr. Khan said India and Australia were the most advanced in the field of development and maintenance of various standards and these countries had a lot to offer to neighbouring countries to develop their own national organisations for standards.

Dr. A.R. Verma, Director of the national physical laboratory, said India, which had advanced facilities, would be willing to share know-how in this field with neighbouring countries of the region.

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NOW IS NOT TOO LATE

The Toronto Task Force on Human Relations by Walter Pitman has submitted its report to the Council of Metropolitan Toronto as reported in the last issue of this paper. Several recommendations affecting all levels of government, Toronto Transit Commission, the school boards, the police, the media, etc. have been submitted by the Task Force. The recommendations are quite sound and they deserve to be implemented as soon as possible.

If these recommendations are to be implemented constant pressure on appropriate levels of the government is required. It seems there is a need for a body to monitor the progress or lack of progress in having the recommendations acted upon. One or more of Toronto's various organizations should take the lead in co-ordinating this activity. If we wait for any elected body to act without pressure being exerted, we are being unrealistic.

Also there are times when elected bodies are more responsive than usual. The year preceding an election is a good time to make the pressure felt. Since Toronto City Council is due for an election in less than a year, this is indeed the appropriate time for such activities. The civic and other politicians should not be allowed to forget about these recommendations. People of S. Asian origin often have shown more than the required patience in dealing with their governments. This is indeed cultural. However, it will be in the interests of the community not to wait too long and allow the report to gather dust at the City Hall in Toronto.

Only by effective lobbying will the recommendations be considered with a sufficient degree of urgency by various elected bodies. We hope this message will not be lost upon the Indo-Canadians of Ontario.

A tribute to multiculturalism

By Marcus Van Steen

(Canadian Scene) — The Canadian Authors' Association has entered the debate on Canadian unity with what turns out to be a magnificent contribution to multiculturalism. It takes the form of an anthology called Spirit of Canada, containing a collection of prose, poetry and photographs demonstrating the multicultural nature of Canada. In a neat and attractive format, it manages to include a wide sampling of the ethnic culture of our land and a glimpse of some of its geographical regions. Among its riches are a Gaelic story from Nova Scotia, a description of a Polish community in Toronto, a tribute to Canada in French from the Quebec point of view, poems translated from several languages, a description and a sample of Japanese haiku poetry, and several stories by immigrants about their first impression of Canada.

The book has a foreword, in both official languages, by Prime Minister Trudeau in which he says in part: "We in Canada are well along in the course of devising a society as free of prejudice and fear, as full of understanding and generosity, as respectful of individuality and beauty, as exists anywhere."

But perhaps the theme of the book is better expressed in a short essay by Maara Haas of Edmonton who explains why, in spite of all the changes around her, she still goes through the age-old ritual connected with the Ukrainian Christmas Eve supper: "Region, place, environment — these you escape if you try hard enough. But escape your heritage? Never. It goes where go; it sleeps where you sleep. No matter how often you brush your teeth, the memory stays in your mouth. No matter how often you wash your hands, it's there, ingrained in every pore of your body and spirit."

Also worth quoting is a brief poem Canadian Identity by Dora Conover of Kettleby, Ontario:

"Why agonize over categorizing
Canadian identity?
We know who we are. We who
are Canadian know.
We do not need to boast — to flag
wave — to protest.
We old Canadians, proud of our
generations, need not flaunt.
We new Canadians have chosen,
feel proud, and sure.
Let those who do not know who
we, or they, are, keep questioning
We Canadians know. And those
who meet us, get to know."

Spirit of Canada by members of the Canadian Authors' Association is published by Methuen of Agincourt, Ontario, in paperback at $5.95.

Letters

Mrs. Gandhi defended

I am appalled to read the nasty remarks made about Mrs. Indira Gandhi by her aunt, Mrs. Vijaya Lakshmi Pandit. She accuses her of wanting power, but if this is so, it is not for her own glorification, but so that she may do much good for her country. With Mrs. Gandhi, India has always come first and Indira last! Mrs. Pandit also calls her obstinate, but this is because Mrs. Gandhi has always had a mind of her own and refuses to allow herself to be pushed around.

The truth is that Mrs. Pandit has never really liked her niece, although she has professed to "love her very dearly"! In his book, "Indira", a biography of Mrs. Gandhi, Mr. Krishan Bhatia states that Mrs. Pandit referred to her niece as a "gangling girl", not only that, but she was particularly horrid to Mrs. Gandhi's mother, the late Mrs. Kamala Nehru, who, although a very courageous lady, never was very strong in health.

As far as Sanjay is concerned, if he was rude to Mrs. Pandit, who could blame him after the way she treated his mother and grandmother? I must profess I know very little about Sanjay, but I'm grateful to him for enabling me to meet his mother when I first visited India nearly eight years ago. I also saw him on T.V. being interviewed during the election in March of this year, and he seemed to me to be quite a pleasant young man. He certainly showed no signs of arrogance.

I am sorry to have to write this about Mrs. Pandit, especially as I admired her courage and steadfastness during India's struggle for independence and for the good work she did for India as her country's High Commissioner to the U.K. and other ambassadorial work. It is therefore a great pity that she has shown such an antipathy to some members of her own family. However, Mr. Nehru had a very high regard for his daughter, and so do countless millions of the ordinary people of India, despite the results of the March election. Mrs. Pandit should think again!

Richard D. Corrance,
Victoria, B.C.

Durga Puja

My letter to you concerns the article entitled, "Durga-Puja in Toronto, published in your paper on Nov. 17, 1977.

I could not help noticing the lack of first hand knowledge on behalf of your reporter from Toronto. First of all, she carefully put down the names of those artists, who took part from Oct. 13 to Oct. 20. It is quite surprising in view of the fact you spent quite a bit of space just before the Puja, detailing the whole ceremony, the nightly entertainments and names of all these artists who took part from Oct. 18 to Oct. 22. Her information on the cultural night of Oct. 21 is inaccurate and not based on fact 1) The program on Oct. 21 did not start at 8-15 p.m.; 2) The name of the well-known artist, who organized, directed and choreographed the only true Bengal cultural and traditional music and dance program is omitted; 3) As for the total inaccuracy, Dipti Sarkar and her party did not perform "Some of the folk songs and dances of India" — but performed typical Bengali folk dances; 4) Finally, "Shyama", written by our Gurudev, nobel Laurier poet, Rabinderanath Tagore is not a play but a "Geeti-natza" or operatic Ballet. The evening of Oct. 21, was a successful one; capacity audience waited until midnight to see it upto the end. The auditorium was packed. It seems to me that your reporter was not present in the show.

Mrs. Dipti Sarkar
Willowdale
Ontario

Canada Week

Hundreds of thousands of Canadians — English, French, Italian, Ukrainian, Scotach, Irish, Japanese and of many other national origins - are concerned about the future of our country, Canada.

Their concern is of a nature that encourages them to become more involved in working for the unification of all Canadians. The most frequent question asked is "But what can I do?" It is an honest and fair question because we are dealing with the realization of an ideal involving a gigantic country and the lack of contact among the majority of its citizens which geographic distances create.

The Council for Canadian Unity, since its inception in 1964, has been concerned with the challenge of national unity. Founded by a group of 60 English and French speaking citizens, the non-profit, non-partisan Council through its principal activity, Canada Week, offers Canadians from coast to coast and in the territories an opportunity to get involved at the local and provincial levels. The purpose is to get Canadians to celebrate their country and, in the process, to get to know and understand one another better.

Does Canada Week work? Yes, it does. Since 1969 Canada Week has spread to hundreds of communities where volunteer citizens give of their time, talents, energies and money to stage a tremendous variety of celebrations in honour of Canada. Their committees, under local and provincial chairmen, have already begun to plan for Canada Week 1978 (June 25 - July 1).

The Council firmly believes that the national unity crisis can only be favourably resolved by the active participation of citizens and organized programmes such as Canada Week. The role of governments at all levels should be to encourage and to support volunteer citizens' groups in the accomplishment of initiatives which broaden their active participation in unity-creating programs. We ask that you and the members of your organization personally become involved in Canada Week. A list of provincial and territorial Canada Week chairmen is enclosed and we encourage you to consult with them on the practical aspects of helping citizens respond to the question "What can we do?"

Please help Canadians to help themselves in achieving national unity. There is no other way. Should you require further information, I shall be pleased to respond to your request.

Chad F. Bark,
1470 Peel, Suite 925
Montreal.

White arthritic women

On page seven of the November third issue of your paper, your writer A.F. Ashtamudi proves that, while he has indeed achieved some fluency in the English language, he is certainly quite uncontaminated by North American culture. This, in his case, is probably so of necessity, since he denies the existence of any culture on this continent.

One cannot but feel sorry for a man who sees as the only source of pride for North Americans the "tenderness of their toilet paper.. .." The word "culture" has never been accurately and completely defined, but it has always been my impression that truly cultured persons of any national background have several common ingredients i.e. courtesy, consideration and compassion. None of these qualities are evidenced in Mr. Ashtamuddi's article.

But perhaps I have taken undue umbrage. After all I am one of "these old white arthritic women" who has been misguided enough to admire the beauty of India's garments, and to enjoy the grace and intricacy of Indian dances."

I must admit, that sometimes I have found Indian performances excessively long (just like Mr. Ashtamuddi's article), but it would never have occurred to me to express publicly any boredom I may have felt. I would not want to hurt the feelings of my many gracious Indians friends.

Olga Ghosh,
Ottawa.

Indo-czech trade

New Delhi, (Samachar) India and Czechoslovakia are working out the details to boost their bilateral trade from the present level of Rs. 86 crores annually, according to the Czechoslovak Ambassador, Pavol Kanka.

Addressing a press conference here Monday on the occasion of the completion of thirty years of Czechoslovak-India diplomatic relations, Mr. Kanka said the Indo-Czechoslovak joint commission, which was likely to meet early next year, would prepare detailed plans for diversifying trade and commerce between the two countries. He said his country was already importing from India substantial quantities of non-traditional items and there was considerable scope for expanding economic cooperation.

Stamp exhibition

Bangalore, (Samachar). China and Pakistan are among the fourteen countries participating in the first Asian International stamp exhibition commencing here.

Over 1.5 lakh rare stamps worth over Rs. ten crores would be on display, D.N. Jatia, President of the Philatelic Congress of India, told newsmen here.

The other countries participating in the five-day exhibition are Japan, Sri Lanka, Afghanistan, Bhutan, Iran, Malaysia, Indonesia, Kuwait, South Korea, Singapore, Thailand and India.

C
# of S.As

By Ratna Ghosh and G
Kurian

Introduction

In the last two or three yea
South Asians in Canada
been most concerned abo
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Socialization in Canada

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Olga Ghosh,
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Changing patterns of S.Asian families in Canada

By Ratna Ghosh and George Kurian

Introduction

In the last two or three years, the South Asians in Canada have been most concerned about the negative attitudes of some of the white Canadians. They are worried about the violent incidents and the insults which have been spreading in the large urban areas. While this is of primary concern at present, in the long run there are other aspects of life in Canada that one must take into consideration.

Most of us are established in our respective professions and are reasonably satisfied with the working conditions. Therefore, the predominant majority have decided to settle down in Canada in spite of the difficulties at the social level. This means that our families are here with us. Also our children in the majority of cases, of school-going age or younger, are going to be brought up in this society. These children are influenced by the values of this urban-industrial society. Even though the parents have their traditional backgrounds, the young children cannot be expected to retain much of the values of their parents. Parents are gradually becoming aware of the different values of their children. Sometimes, the high level of individuality in Canadian society may not be to the liking of parents. But it is necessary to understand the attitudes of children so that parent-child relationships remain relatively amicable. The more conservative the parents, the less willing they are going to be to make the adjustments.

Having left the country of origin, the first generation of immigrants tends to look back to some extent on its own culture as a familiar reference point. People tend to become more conscious of their traditional values when they are away from home. Some of them cling so dearly to their values that after a few years their ideas of their traditional values remain static, while at the same time people in their home countries are adjusting gradually to the so-called process of modernization. When these immigrants return home, say after several years' stay here, they realize the cultural isolation that occurs in a foreign country.

While there is a definite advantage in retaining one's cultural identity in a foreign environment, one should not go to the extent of becoming social misfits in the new country. This dilemma is a problem not only for Asian immigrants. The National Film Board of Canada has produced a film called "The Threshold". This documentary depicts the life of an Austrian immigrant family where the parents find it hard to keep up with the relative ease with which their children have adjusted to life in Canadian society. Unless one is willing to isolate oneself from the influence of modernization, like, e.g. the Hutterites, the static approach is untenable.

Socialization in Canada

We have had an opportunity to study some of the families of professionals from South Asia in Calgary pertaining to the socialization of their children. An interesting situation is seen to be developing with regard to the socializing practices of these immigrant families. On the one hand, they all come from a traditional background where there are strong family-ties with emphasis on respect for age and authority, and on the other hand, most of them represent the educated urban-oriented types. The children, whether they are born and brought up in Canada, or migrated with their parents, find themselves exposed to a society whose values and norms are different from those to which they were accustomed. Of those children who had immigrated, the younger the child, the easier the adjustment to Canadian life-styles seems to be.

The effectiveness of childhood socialization is certainly greatest in relatively unchanging societies. Also, in such societies stability comes from the continuity over time provided by a significant number of persons remaining on the scene through much of one's life. However, for those who live in complex and changing societies, life does not appear to be that simple. The heterogeneity of sub-cultures in modern societies makes unpredictable demands on the family as well as on the individual.

Our study was done some time ago on 90 respondents representing about 30 families. The sample consisted of representatives of various professions: accountants, doctors, engineers, lawyers, professors, and students. Among these there were 39 Hindus, 23 Christians, 15 Muslims and 13 Sikhs. As far as possible, parents as well as children were interviewed. For this study, an attempt was made to investigate the patterns of discipline and decision-making processes in the home, dating, marriage, maintenance of South Asian cultural traditions and various forms of adaptation to Canadian society. The fact that the sample is small makes it difficult for us to draw definitive conclusions from such a study. The most we can hope for is to indicate some of the significant trends brought about by change.

Decision-making

The parents tended to be less authoritarian and allowed greater informality in relations between children and adults; similarly, parents were reluctant to impose restrictions on the choice of clothes as well as of friends. Children were generally encouraged to show initiative in contrast to the authoritarian tendency that prevails in Indian society, particularly in rural areas. Of course, one has to take into consideration the fact that most of these families have already been exposed to urban influences in South Asia.

Some parents, however, were concerned about the lack of sufficient respect for adults. One of the mothers commented: "I have noted that youngsters in Canada do not respect adults as much as youngsters in India do." The patterns of punishment showed that persuasion was most often used and that affection and praise functioned as rewards. In general, children expressed a desire for greater freedom and there appeared to be more opposition to the mother than the father, perhaps because it seemed easier to oppose the mother. However, the response of the child to the person making the decision in the family depended on the particular issue that was of concern. For example, if the father tried to restrict the allowance of a child while the mother decided what the child would eat, the father appeared to have more influence. At least, in the early socialization period, the mother was more involved in the decision-making process.

Parents attributed indiscipline to a number of factors associated with the fact of living in urban Canadian society. Westernization and modernization tend to be perceived by parents as a movement away from the traditional cultural norms which they considered to be the ideal. They were also concerned about the impact on their children of violence in TV and the peer group influence. The South Asian immigrant family is confronted, not unexpectedly, with the insistent demands of Westernization regarding the development of the individual personality, school education and social relationships that tended to go along directions not to the parents' liking. The problems of socialization of the immigrant children are not confined to adolescence alone, as is generally assumed. From the parents' point of view, there were some aspects of Westernization which were regarded as desirable (for example, material comforts) and others that were considered to be "corrupting". This is revealed in a comment of one of the parents: "The idea is to pick up the good habits of Canadians and at the same time not to give up decent Indian customs and replace them by undesirable norms." Regarding the choice of occupations, there appeared to be a shift from the traditional pattern of choosing a career for the children by parents to the Canadian pattern which gives the children freedom in the choice of a career, although parents consciously endeavoured to influence the career aspirations. The children's responses also showed that the idea of pleasing their parents does not seem to be the major determinant of occupational choice and, in the case of girls, there was an eagerness to take up careers rather than being merely housewives, contrary to the traditional South Asian pattern.

Marriage and Dating

The majority of marriages in India are arranged by parents, and the immigrant families themselves have been used to the custom of arranged marriages. However, since in Canadian society decisions regarding marriage are taken by the children independently, the whole question of marriage as well as dating becomes a sensitive issue for South Asian parents.

Most parents consider religion as an important factor in the choice of a spouse and prefer a marriage ceremony in the traditional religious style. The data on the arrangement of marriages showed a tendency to shift from the traditional pattern of marriages arranged by parents without consulting the couple towards a Canadian pattern of marriage determined by the couple on their own; an intermediate pattern of marriage arranged with the consent of the couple seems to be indicated as a prevailing compromise.

Among the socializing practices found in Western society perhaps the most controversial for South Asian parents appears to be dating and the association of adolescent boys and girls. While the response that adolescents should be allowed to meet with the opposite sex under supervision appears to be an attempt towards adjustment to a complex problem, some seemed to be clearly conservative in this regard while quite as many (a greater number among adolescents themselves) appeared to be influenced by the Canadian practice. The responses regarding dating show that most parents, irrespective of religion or language, are not favourably inclined to let their teenage boys and girls date and, when dating was approved, it was more for their sons than for their daughters. Fewer mothers than fathers were willing to let their teenage daughters date although mothers were more willing to allow dating for their grown-up daughters!

Parents and Old Age

The treatment of older parents is another aspect of Westernization which is looked upon with apprehension. Even though about 30 per cent of the parents claimed that they would not stay in Canada permanently, it seems unlikely that they will leave for home once their children are grown up and take jobs here. With the exception of one girl, none of the parents or children agreed with the Canadian idea of spending old age in a home for senior citizens. The majority of children would like their parents to live with them, although interviews revealed a lack of knowledge of the problems that could arise. A majority of parents, on the other hand, were more aware of the problems of living with their married children, and wanted to live near their children but not with them as in the traditional pattern of a joint family.

Cultural Adaptation

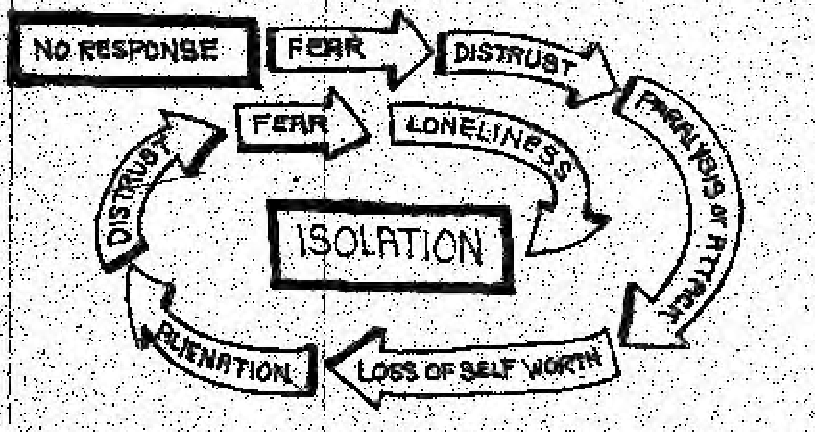
Most of the social customs of the dominant culture, like Halloween, Thanksgiving, Sunday School, Valentine's Day, Christmas, and Easter, which are new to Indian immigrant families, have been adopted by the children. Interviews revealed that parents encourage this and the children enjoy these cultural events as well because it brings greater acceptance by the peer group. Opinion on dress seemed to rest on practical and aesthetic considerations. The sari is still considered very feminine and beautiful apparel and is worn on all festive occasions. However, it is not considered practical for all kinds of work and a compromise has been arrived at by the women who wear both Indian and Western type of dress. Seven women wore only the sari; but the rest wore both Indian and Western dress. Slacks and pant suits, which are sensible clothes for the cold Canadian winter, are the popular kinds of Western dress adopted by the women. The younger girls showed a preference for Western dress except on special occasions.

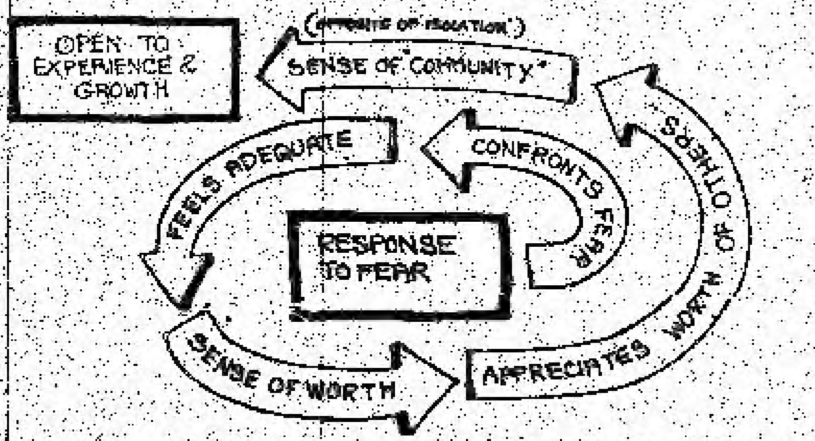
(To be continued in the next issue)

FACING RACISM

Understanding and coping with fear

Fear is always fear of some future thing. This is apparent in the reasons people gave for their inaction. As soon as the fear is confronted, however, it vanishes. In other words, by responding to an insult or slur, in spite of our fear of the result, we experience ourselves as people who are capable of taking action on our own behalf. We feel more adequate in the situation and consequently, our self-esteem grows. The person with self-esteem appreciates his own worth and is ready to see and respect the worth of others. This is the beginning of a "new" response to slurs.





By Doris Stern and Helen Mackenzie of Hamilton

Drawings by Lynn Johnston

Operation Lifestyle

Did you know that a small beer contains as much alcohol as a strong drink and that six ounces or more of alcohol per day can lead to alcoholism and cause cirrhosis of the liver?

FILMS

MANIMUZHAKKAM [Malayalam]

Directed by P.A. Backer
Produced by K.P. Thomas

This is a film of social significance. Also one of cinematic style, and of equally great acting. When theme, style and acting happily combine, the creation is a thing of beauty. As a piece of originality and quality, this film promises to become a classic. In powerful visuals, it mounts a scathing yet subtle on middleclass mores — the hypocrisy of a social category with whom it is not the attributes of a person that count but his birth and upbringing, the religion he is born into and the beliefs he is heir to. The broadmindedness of the middleclass is a cosmetic meant mainly for export. When it touches them personally, they are too terrified to own it.

Backer's is, for us, a new name, completely unknown, but on the strength of this one film he can claim a command of the grammer and aesthetics of cinema. The plot has depth but is simple, the characters are few and lucidly delineated. The director here is greater than the material he has given himself to work with. The style is akin to TV's — close-ups and medium shots except the last lingering shot with which the film fades out. It is in black and white which is all to the good: colour would have interfered with its social accent and mangled its understated message. Topical in content, intellectual in treatment and unpretentious in style, it is shattering in its comment.

Young man Jose is an orphan educated and brought up in the iron discipline of a cloistered Christian orphanage. With the help of a benevolent priest he is admitted in a college. Here a chirpy, buxom co-ed takes to him with a calculated purpose; marriage. But coming to know he is from an orphanage, she discards him suddenly.

Jose is later adopted by a rich Hindu relation of his — a distant uncle. In the new household he meets another girl who develops a sentiment strongly in his favour. But he finds it hard to shed his Christian upbringing; neither is he clever enough to keep his social antecedents to himself. Finally he hears from her too that he is unacceptable. Jose then moves into a big city and gets a job in a commercial concern. There his colleague considers him a good match for his sister-in-law. Jose also likes the girl. But here again his birth and beliefs haunt him. The proposal is dropped and the friendship broken. This breaks his heart and faith in humanity. He is too innocent to hide the truth, too reflective to be practical, too gentle to revolt, too smug to speak out.

The character of Jose is stunningly played by Hari, again a total newcomer. Perhaps stunningly is not the right word because throughout the film, except in the fantasy visuals, a perpetual existential ennui sits on his face. His is a difficult role — through deadpan expressions he is successful in conveying his amazement at the double standards of the world around him, his sorrow at its sham social values. In the last scene, sitting on the beach, desolate and dejected, he is defriended by none else but a lame boy who is like him, an orphan. In this last scene one sees in Jose's expression a reassuring expectation — this world is not entirely friendless. Ideals exist though the world falls short of them.

Manimuzhakkam has an unstated message: Till the social order is changed, the lowly and the lost would continue to be rejected.

The film won the regional award as the best Malayalam entry in the national film festival award this year. For its cinematic qualities it deserved a higher rating. The surprise is that the best director award has gone to a filmmaker who has indulged in many gimmicks in treatment and whose film is verbose compared to Backer's. This reviewer could follow **Manimuzhakkam** without knowing the story line but could not grasp the nuances of the plot of **Pallavi** (declared the best directed and the best Kannada film). The latter is another off-beat film but hardly as socially relevant as **Manimuzhakkam** which means, incidentally, the reasonance of a bell.

FARISHTA YA QATIL

Written and directed by S.M. Abbas

A train steams out loaded with all the major ingredients of this very synthetic movie. Besides the hero, (who happens to be sentenced for life for having killed the man who raped his sister), it carries a couple of terrorists who have a plan to blow up the train, a corrupting politician, a rich heiress marked out for murder, the commissioned murderer, two businessmen who wouldn't shirk trading in passengers' miseries, a comic photographer, a funny-looking Christian who is liberal with God's blessings, a Muslim policeman whose trust in humanity seems unlimited, a gangster's moll who is nothing if not exhibitionist and an assortment of lesser characters. As expected, the train is blown up deep in a desert and the passengers, lucky to survive, are left to the mercy of the elements.

A concern of the film is to focus on the plight of the stranded, helpless passengers. But woven into it are the commercially attractive episodes like the kidnapping of the heiress, the convict-hero's effort to free her, his confrontation with the attackers, their surrender, romantic interludes between the saviour and the saved - plus a longish rape scene.

As the plot goes, it is Abbas' most complicated film among the dozen or so he has so far directed. Partly it is placed in the present and partly, in a curious mix-up, in the princely era. The characters are so etched as to retain their individuality. Some are patterned on real life personalities - like the politician who specialises in getting petitions signed by members of parliament, a la Tul Mohan Ram. The snide remarks about the political situation would have bought trouble for the film, where there not a change in government by the time it was ready. Realism is not one of its strong points. Though its major part is shot in a desert, every character looks well-groomed and dew-fresh. And not even a suggestion of a sandstorm. One of the burnt-out bogies bears the railway marking "condemned", the movie-makers having forgotten to erase it.

Shashi Kapoor as **Qatil-Farishta** (murderer-angel) looks younger and slimmer than ever before. Rekha is every inch a princess. As the Muslim head constable, Utpal Dutt, one of our best character actors of a calibre comparable to Pran and Ashok Kumar, has difficulty with the Urdu dialogue. Not much laughter comes from Johnny Walker, the comedian. And finally, one does not know why the burly Premnath is still in demand - physically he is an eyesore and as for the dialogue he is inclined to eat up his lines.

DARSHAK
In Democratic World.

His Excellency Nani Palkhivala, Ambassador to the U.S., photographed during his first visit to Air-India's new ticket office at 400 Park Avenue. He is flanked by Rhoda Kavarana, ticket office manager and Peter Matha, Director North America.

PRIYATAMA

Dialogue and direction by Basu Chatterji

Basu Chatterji has come to specialize in marital problems of youngsters, mostly from the middle-class traditional societies — from **Sara Akash** to **Chhoti Si Baat** to **Chitchor** and **Swami**. **Priyatama** has a similar theme, only its protagonists are different: mod couples with an individuality of their own, untrammelled by traditional societal norms. They fall in love, discuss relationships openly, get themselves married by their own choice, tolerate their conjugal partners till it hurts their egos and divorce on the slightest pretext of incompatibility. Only, the leading couple in **Priyatama** is however conscious of the social appearances.

When the girl's father decides to spend a couple of days with a couple, head over heels in a legal battle over divorce, they welcome him together to keep up appearances. They behave like husband and wife. This brief togetherness makes them conscious of each other's needs and they decide to stay together. It is a happy reunion — brought about by the old man's presence in their midst. The contrast is provided by the unmarried couple — the girl's persistence on and the boy's reluctance to marriage; they take the marital vows after the reunion of the married pair.

Priyatama's central theme is similar to **Aavishkar**, directed by another Basu - Bhattacharya. The narrative styles of the two films are different-**Priyatama's** is linear, **Aavishkar's** a mix of the present and the past. Many situations are common to the two films like the husband bringing a bunch of tube-roses for the wife's birthday present, the husband awake and smoking while the wife is asleep on the same bed, the wife's suspicion of her husband's affair with his office colleague, and their torrid honeymoon. However, in many other ways **Priyatama** is different from **Aavishkar**: the second couple for contrast, the reconciliation brought about by the elderly man's presence, the frank cuddling and necking. **Priyatama** moreover has some commercial gratifications.

Unlike Basu Chatterji's other films, **Priyatama** is sparsely constructed. It might be a satire on a new generation's attitude to a serious subject like love and marriage, but it is not witty or shrewed. It unfolds towards a weak implosion at the end, not the tender and touching reunion like in **Sara Akash and Chitchor**. The conjugal ramble is so stretched that one begins to lose interest.

Audience identification may be there but only in a microscopic minority. Jeetendra and Neetu Singh who talk much and express little — is no match to **Aavishkar's** expressive lead couple — Rajesh Khanna and Sharmila Tagore. The semi-classical songs are out of tune with the temper and character of the film. Were the last song, picturized on Neetu Singh (the wife) singing of her unbearable loneliness, composed in a lyrical tune it would have added to her pathos.

ADITYAVARNA [Bengali]

Direction: Alok Roy Chowdhury
Produced by Charan Dal

Charan Dal is a well-known group of West Bengal with a pronounced preference for revolutionary themes. Some years ago, it took Calcutta by storm with its stage-hit **Lal Lanthan** (The Red Lantern), a play based on a popular Chinese opera. Recently it staged another play **Adityavarna**. It is about a society woman Leena, who earns money by selling herself to three big wigs — Shyamsundar Tewari, a business tycoon, Sachidananda Mukherjee, a literary personality and Pratip Roy, an influential M.P.

One day Shyamsundar takes Leena for an outing on the beach. Some young men including Sanjib MP's son, arrive at the spot — when few peasants from the neighbouring village, Ishan among them, happen to be there. The sun is about to set. Sanjib and his gang find Leena sitting alone with Shyamsundar on the beach. They chase the timid Shyamsundar away and drag Leena to a secluded place where Sanjib attempts to rape her. Noticing this, the peasants led by Ishan sweep down on the gang and save Leena. In the scuffle, Sanjib fires his pistol at Ishan. He missed his target and instead kills one of his own friends. At the police enquiry that follows, Sanjib blames the peasants for attempting to rape Leena and puts himself up as her saviour. He also states that Ishan had snatched the pistol from him and killed one of his friends.

A police hunt is on for Ishan who, though innocent, goes underground to avoid arrest. One evening Ishan meets Leena at her home and requests her to reveal the truth in the court. Suddenly here is a knock on the door. Ishan hides in the adjoining room. Pratip Roy enters and asks Leena to corroborate Sanjib's version. At first Leena refuses to give false evidence. Pratip Roy warns her that if she does not save his son, she will invite her own ruin. If, on the other hand, she gives evidence as advised by him, she could marry Sanjib and thus gain tremendous social prestige. Leena ultimately gives way. At that moment a police officer enters the room for Ishan. Pratip Roy is terror-struck. Leena is unnerved. Suddenly Ishan comes out of his hiding and seizes the pistol from the police officer who flees with the two constables. Pratip Roy too takes to his heels. The triumphant Ishan delivers a short homily about the need for everyone to rise in revolt and face the class enemies boldly. And the curtain comes down.

The play does not satisfy as it does not have a clear and consistent social content. **Adityavarna** is, one learnt, supposed to be a symbolic play. Leena, the heroine, represented India, exploited by merchants, politicians, intellectuals. She could only be saved through an armed peasant revolution symbolized by Ishan. He stood for the adage that real power came from the barrel of the gun.

The claim of symbolism in the play is preposterous. A symbol has a character of its own. It has two aspects — one realistic and the other transcendental. A symbol, therefore, speaks its own language, and the playwright must be able to charge the symbol with that language. While Adityavarna is a realistic play it turns out to be ineffective because the playwright has foisted on it his imperfect notio of symbolism. The pet theory of armed peasant revolution is mechanically imposed upon the play's theme. Inevitably the play comes to an abrupt end leaving the audience cold.

PARESH DHAR in
Democratic World

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The Council organizes
January a "Community

Solo da

By [illegible]

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Special mention must
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Sanskrit literature. His
satirization by quoting
from the Scriptures w
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olice hunt is on for Jahan though innocent, goes ground to avoid arrest. One g Jahan meets Leena at her nd requests her to reveal th in the court. Suddenly a knock on the door. Jahan in the adjoining room. Roy enters and asks Leena roborate Sanjib's version. Leena refuses to give false ce. Pratip Roy warns her she does not save his son, ll invite her own ruin. If, on other hand, she gives ce as advised by him, she marry Sanjib and thus gain ndous social prestige. ultimately gives way. At moment a police officer the room for Jahan. Pratip s terror-struck. Leena is ved. Suddenly Jahan comes his hiding and seizes the from the police officer who with the two constables. Roy too takes to his heels. triumphant Jahan delivers a homily about the need for ne to rise in revolt and face as enemies boldly. And the n comes down.

play does not satisfy as it not have a clear and stent social message. Aditya- is, one learns, supposed to symbolic play. Leena, the e, represented India, ted by merchants, politic- ntellectuals. She could only aved through an armed nt revolution symbolised by He stood for the adage that ower came from the barrel gun.

claim of symbolism in the s preposterous. A symbol character of its own. It has aspects — one realistic and other transcendental. A ol, therefore, speaks its own age, and the playwright be able to charge the ol with that language. While varna is a realistic play it opt to be ineffective se the playwright has d on it his imperfect notion of olism. The pet theory of d peasant revolution is anically imposed upon the s theme. Inevitably the play s to an abrupt end leaving udience cold.

PARESH BHAR in Economic World

Active Alberta Council

A number of (East) Indian organizations of Edmonton had long felt the need for and advantages of a better coordination, greater cohesion, and cooperation amongst themselves. Out of this need arose the Council of India Societies of Alberta, which has been serving the Community for the past four years. At the beginning seven organizations joined hands and raised enough money through contributions and grants to rent a small place; modest, but still a place to regard as our own, for the first time.

Today the Council coordinates the many activities of the member organizations. Its most important activity is the running of **The India Centre** at 10486-81 Ave. It employs a part-time coordinator and makes available the facilities of the Centre to the Community. Meetings and instructional classes which were held at various points in the city now are arranged regularly at the Centre.

The Centre houses two libraries now: one of these is the only Telugu library, of the Andhra Cultural Assn.; the other, known as **The India Library**, is run by the Hindu Society. A third library is expected to move into the Centre soon.

The Centre has, in the last two or three years, reverberated to the rhythms of classical Indian dances and to the notes of Indian music. It has seen many colourful cultural meetings of its member organizations. Executives and members thrash out the problems within its walls. There have been philosophical and religious discourses held as well as a traditional Indian marriage.

The Council organizes every January a "Community Award Day" at which outstanding students of the community are honoured for their distinction in academic, athletic and community activities. The Council organized last year the Indian Pavilion on Heritage Day and plans are going full steam ahead for this year's day.

One of the latest achievements of the Council has been the establishment of a 5-Man Coordinating Committee". The Council felt that there should be effective liaison between similar bodies in Calgary and Red Deer. It is gratifying to note that our people in these places were thinking along similar lines. Anyway, the task of forging a common front should become easier due to this nucleus. One first task the 5-Man Committee faced was the election of our representative to the Alberta Cultural Heritage Council. It was, again, achieved with unprecedented unanimity when the Committee met at Red Deer last February '77.

What about the future? If the present and the past are accurate indications, the Council should be even more successful in creating and strengthening the bonds of friendship all over Alberta. We had taken up the case for our Community regarding Race Relations. Nationally we have had two persons elected to the Executive of NACOI at its founding conference in Ottawa.

Our Council hopes to be able to announce in the near future that it has relinquished its sovereignty over the whole of Alberta and amend its name to concern itself with the region consisting of the Beautiful City of Edmonton and its environs.

Solo dance by Mythili

By [illegible]

"Natyakalabhushanam" (ornament of the art of dance) was the title conferred upon Mythili by the Indian Institute of Fine Arts some years ago. At a recent solo recital in Toronto she lived up to that title by presenting an exacting repertoire with precision and dedicated thoroughness. Her rigidity of style combined with the effortlessness and flexibility of limbs whilst executing complicating and demanding steps, was appreciated and well received by the audience.

The "viruttam", a depiction of the "navrasas" (nine basic emotions) in Bharatanatyam style was done with expressive grace and afforded a contrast for those acquianted with the Kathakali style of expression. The "alaripu", "tilanna" and "Varnam" all presented with vigour, and lissomeness or restrained grace and a deliberate elegance, as dictated by the varying moods and themes, revealed to the audience many characteristic aspects of Indian classical dance.

The two kuchipudi items - the "Krishna sabdam" a combined devotional - romantic theme and the "tarangam" which involves dancing on a brass plate to varying complex rhythms, were the highlights of the evening. Of these, the tarangam which is reputed to take an artist as long as an entire year of regular practice to learn and perfect, won Mythili a repeat ovation.

Special mention must be made of Mr. Venkatacharya, Professor of Sanskrit at the University of Toronto who regaled the audience with a short and interesting discourse on wit and humour in Sanskrit literature. His efforts at satirization by quoting incidents from the Scriptures were well received and personally, may I add that diversions of this nature are much more entertaining and refreshing than the usual odd and unsavoury jokes that MCs come out with during intermissions.

Mrs. Mythili Krishnamurthy teaches dance at the University of Toronto. One problem or rather handicap that her Western students experience in the classroom is developing flexibility of limbs and basic stances that are unique to Indian dance. She uses films, lectures and recorded dance music very liberally. In order that her students may have a deeper concept of dance and music. How do her students respond to basic exercises for stability of feet and body, the invovled hand and body gestures and the eye, neck and eyebrow movements? Their enthusiasm and keeness is very encouraging, their fascination for the Indian classical dance forms and the interest and dedication with which they pursue the art all help to overcome these basic handicaps. Hopefully a dedicated studnet should, after a few years of concentrated effort, be able to have a concept of Indian culture in its entirety and master the art of Indian dance.

Indian elected to U.S. city council

In a hotly contested general election, Bharat Kumar Bhargava scored a stunning upset victory for the Narberth Council. Mr. Bhargava ran on the Democratic ticket. The borough of Narberth, located in the conservative and affluent Main Line suburb of Philadelphia is inhabited by professionals and businessmen. Mr. Bhargava's election was hailed as a miracle considering the fact that Main Line is a Republican stronghold and a Democrat has never been able to win in Narberth in over half a century, and only once (in the early 1920's) in the entire history of the borough.

Upon hearing the news of his victory, a large number of his campaign workers, supporters, and other citizens at large of the borough thronged at the Bhargava residence. The Mayor and his wife, other councilmen and their wives also joined the celebration. There was a great excitement as people hugged and shook hands with Mr. Bhargava. One of the supportes remarked, "I feel I am bursting at the seams with excitement". Another said "it feels like Christmas".

Mr. Bhargava's success stems from his popularity as the former president and long-time board member of Narberth's Civic Association, which he represented to the Council on a number of tough issues. He has also been president of Narberth's Home and School Association and Vice President of Philadelphia Junior Chamber of Commerce.

The dilemma of a lot of lifetime Republicans of choosing between Democrat Bhargava and voting strictly on the basis of party was also eased by a surprise editorial endorsement by the area's otherwise ultra-conservative Republican newspaper "The Main Line Chronicle". In explaining its endorsement, the Chronicle said that it was ignoring the party label in view of Mr. Bhargava's "good mind and devotion to the community" and that "the best interests of the community came first". It further stated that "while nobody seems to be able to remember when Narberth ever elected a Democrat as a Councilman, but one does not think of Mr. Bhargava as anything but a true Narberthite.

Initially, even some of Mr. Bhargava's best friends felt that he had a very strict chance of winning and said they wished he was running as a Republican. (Mr. Bhargava joined the Democratic party because of his desire to work at Mr. Carter's election at the local level and says he fully intends to remain a Democrat). Others who had been suggesting Mr. Bhargava to run for the Council had somewhat more confidende. As the general election date drew closer, it started appearing that Mr. Bhargava will finally be able to get the votes of a large number of elderly people who had never deviated from voting straight Republican all their lives. About a week before election it was evident that he would win by a landslide, which he did.

Bharat Bhargava holds an MBA degree from Harvard and is currently Vice-President of the Philadelphia National Bank. He was with the University of New Brunswick during 1962-1964 and with Statistics Canada during 1964-65.

In an interview with areas newsreporters, Mr. Bhargava said that he understands the magnitude of responsibility it places on his shoulders when people go so much out of their way and place their trust in you. He said he hoped to reciprocate their confidence by doing his best to preserve the quality of life and the unique small town suburban atmosphere enjoyed by the Narberth residents.

He has also been active in the Indian community affairs. A former President of the Indo-American Association of Philadelphia, he is now on the National Executive Council of the Association of Indians in America.

Mr. Bhargava comes from Jaipur Inida, and is son of Professor Bhagwan Das Bhargava, retired Dean at the University of Rajasthan, and Mrs. Sharda Bhargava, former member of the Parliament of India.

Mr. Bhargava and his wife, Yognidra live with their three children Jyotsna, Alok, and Benu at 77 Wynnedale Road, Narberth, PA.

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Unity brief presented

By Ajit Adhopia

I do not represent any special interest group. I am a new Canadian who is gravely concerned about the unity of this country. I want my children to inherit a united and better Canada so that they could be proud of their ancestors. To maintain the unity of Canada I propose the following changes in the political and economic structure.

We are a nation in search of an identity of our own. We have our own flag and our own National Anthem. In order to complete our identity, we must have our own Sovereign head of the State. We have to detach ourselves from the apron strings of the British monarchy. Please do not misunderstand me. These are not anti-British sentiments. I recognize and appreciate that we have gained a lot from Britain in every respect. We share their history, traditions and many good things which made Canada so great. Indeed, we have a special relationship with Britain. But can't we continue that relationship, even closer, without sharing their Monarch? We have a very warm and close relationship with the United States of America, too (but we don't share their President. We must recognize that we are living in a multicultural society where majority of the people are not of British origin. The idea of having a common Sovereign does not appeal to this majority. I have lived in this country for ten years and have travelled in Ontario extensively. I have visited practically every town, village and city. I have met people of practically all ethnic backgrounds. I know what I am talking about. Being from India, may be I can accept the idea of sharing the British Monarch. But let us not pretend that a Canadian of French, Greek or Hungarian or other non-British origin can truly relate to the Queen being the head of Canada. The distance alone prevents such a relationship.

If the majority of Canadians feel that a monarchy system is most ideal, we must then have our own monarch separate from the British. We can, however, start off by having one of the members of the present Royal family as the first Canadian Monarch.

The removal of regional disparity in terms of economic progress must be of paramount importance in order to unite this country. This objective can be best achieved, among other things, by distributing the natural wealth on an equitable basis. The natural wealth of this country belong to All Canadians. No province should be allowed to become the 'greedy sheik' of Canada. Remember the solgan "Let the eastern bastards freeze in dark" in western Canada. I suggest that the major enery resources of Canada must come under federal control and jurisdiction. I am not suggesting nationalization. The revenues derived from such resources belong to all Canadians. As an emergency measure, the energy industry in Canada must be required by law to invest a certain percentage of their net annual profits in the Maritime provinces even though such invest may yield very little or no profits. I know profit is very important in a free enterprises system but so is the unity and survival of our beloved land.

The struggle for national unity would be futile unless our society is immunized from the deadly germs of racial prejudice. In a society where the children grow up with a constant reminder that they are aliens because they look different, we would go on producing Rene Leveques and Louis Reals, of course, of different colours. We are all very familiar with the plight of new Canadians of third world origin.

But we hear lip service and no action. I know why. The Canadians of third world origin have no political clout like the French-Canadians have now in Quebec. We must make changes in our present political system in order to give them proper representation which they cannot otherwise have owing to being small in population. A formula can be worked out in order to create an additional number of seats reserved for them in all levels of government. These seats shoud be in those constituencies where there is a sizable population of Canadians of third world origin. Of course, they should be elected in the usual way under the present electorate system. This system already exists in India in order to give political representation to the minorities. We must remember that a maturity of a society is measured by how the minorities are treated by those who are in majority.

I end this brief by proposing a new slogan for national unity.

All for Canada
Canada for all

Film on S.Asians

Rosebud Films, Ltd. is producing a dramatic film on the South Asian community in Toronto, and on the racial problems that have developed in the city in the past few years.

The film, which will be telecast on TV Ontario (O.E.C.A.) and shown in schools across Canada and the United States, will centre around a South Asian Teenage boy, and his family and friends. The film will be shot in mid-December of this year, and will be telecast in the spring of 1978.

We are looking for South Asian actors and actresses interested in appearing in the film. Interested persons should send a recent picture to Rosebud Films, 9 Cunningham Avenue, Toronto M6K 1P1. Experience is not essential, but a resume of any acting experience should be included with the picture, along with a telephone number where the person can be reached. These pictures should be sent as soon as possible, as we will be casting the film within the next three weeks. Needed for the picture are adults, teenagers and children.

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Colourful Diwali in Toronto

Over 3000 people jammed the Harbourfront complex on November 5th to enjoy a real Indian Diwali. The program was organized by the recently formed Women's group AWIC, the Association of Women in India.

Twinkling lights, "deepas, and brass lamps, a traditional Indian greeting at the gate with "tilak" on the forehead transformed the rather gloomy, drab structure of Harbourfront into a warm, glittering Indian evening. The guests were greeted near the door by Jas Grewal, the Queen of the New Delhi Pavillion at last summer's Caravan who was chosen Miss Carvan.

The program opened with the lighting of lamps by Lynn Gordon, Chairman of the Ontario Government's Women Council and a well-known broadcaster. Ms. Gordon substituted for Mrs. Mahboob Ahmad who was delayed but who arrived shortly after and spoke to the gathering. The excellent entertainment program included several folk dances and music from the various parts of India.

In addition, there were several display centers showing Indian crafts and arts, a "mehndi" demonstration that was most popular and a children's section. A tableau depicting Indian life was well patronised as was the cafetaria where a long line-up attested to the popularity of the Diwali sweets.

Lighting of the entire harbourfront complex was done by courtesy of Air-India.

The organisation and imagination of the entire program was very skilful and the executive of AWIC and their volunteers are to be congratulated. Perhaps the only criticism one had was that it was too successful and therefore too crowded for comfort. Perhaps AWIC, encouraged by the response from so many Canadians in addition to the local Indian community would consider several smaller Diwali functions of this type in every borough of the city. That way, the community could participate and enjoy the Festival of Lights even more in future years.

Mrs. Mahboob Ahmad addresses the gathering. With her, Mrs. Var. Singh, President of AWIC and Mrs. Madan Suri, wife of the Consul General,

A section of the crowd enjoying the festivities. In front row, Ms. Lynn Gordon, Chairman, Ontario Government Women's Council. At rear, can be seen, H.E. Mahboob Ahmad, High Commissioner for India.

Air India had a gala cockt. party for several traval agent. and business contacts to meet Mr. N.H. Dastur, Deputy Managing Director, Air India

L to R: Mrs. J. Trimmer, Miss Ingrid Molla, Mr. P.P. Mama, Mrs. P.K. Sinha, Mr. N.H. Dastur, Mrs. T.K. Rao, Mrs. N.H. Dastur and Mr. D. Trimmer.
In the front row are Mr. T.K. Rao and Mr. P.K. Sinha.

INDIA RE-ELECTED TO F.A.O.

India has been re-elected to the FAO Council for a three-year term beginning January 1979. India secured 112 votes out of 119 valid votes in the first ballot.

This

By Marc Linett

(Mr. Linett is a Toronto law

(Candian Scene) — Wh
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they do not like to be given
time. The following sugge
may have more to do with h
relations than with the law
they are worth rememb
Don't respond to a poli
with smart talk. Don't be a
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know your rights will only
your journey to a court be
judge. And don't claim to
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to tell a policeman that you
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some M.P.'s third cousin.

What about your legal
Three places where you ma
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home. Each situation
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knowing your leal rights ma
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If you are walking dow
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Over 20,000 people died
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The **Federation of Indo-**
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started an Emergency
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Federation Cyclone Relie
Box 6, Station S, Toron
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An Indian enginee
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has devised an instrume
cuts off the sound durin
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Mathur has named his
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The elements in Mr.
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Spont
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By Bharat P. Mathur

Ottawa, December 5
Canada has respond
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business contacts to meet ...H. Dastur, Deputy Manag- ...rector, Air India

Mr. P.P. ... Rao, Mrs. ... P.K. ...

This is the law

By Marc Linett

[Mr. Linett is a Toronto lawyer.]

(Canadian Scene) — Whatever else you may have heard about them, the police are human beings. Like most human beings, they do not like to be given a hard time. The following suggestions may have more to do with human relations than with the law, but they are worth remembering. Don't respond to a policeman with smart talk. Don't be a lawyer because repeated claims that you know your rights will only hasten your journey to a court before a judge. And don't claim to have influence. It will do you no good to tell a policeman that you know judge so-and-so or that you are some M.P.'s third cousin.

What about your legal rights? Three places where you may have to relate to the police are on the street, in your car or in your home. Each situation has a different set of rules, and knowing your leal rights may save you a trip to court.

If you are walking down the street and are stopped by a policeman for no apparent reason, you are not required to say anything. You do not have to tell the officer your name, your address or anything else, and you are not required to show any identification. Canada no longer has the type of vagrancy laws which give a policeman the right to stop people without reason and ask questions such as where one lives or one's financial means. Nevertheless, remember to be polite and do not take on the role of a lawyer. Indeed, it is a good idea to volunteer your name and address.

If you are driving a car and a police car motions to you to pull over and stop, you must pull over to the side of the road as quickly and safely as possible. Under provincial laws, the police are empowered to ask you to show them your driver's licence, vehicle registration, and evidence of insurance. You can get a ticket if you faill to show the police any one of these three documents. Other than this, you are not required to say anything except to answer questions about lights and other safety aspects of your car. If you are stopped for a minor traffic offence, you should be courteous but non-committal. By being nasty and uttering loud and profane denials, you will certainly be charged.

Federation Cyclone Releif Fund

Over 20,000 people died when huge tidal waves smashed the east coast of India on November 19th. One million more have been made homeless.

The **Federation of Indo-Canadian Associations** in Toronto has started an Emergency Relief Rund to aid the victims of this natural disaster. Please send your ~~[illegible] donations by cheque~~ only (do not send cash) to: **Federation Cyclone Relief Fund**, Box 6, Station S, Toronto, Ont. M5M 4S6. Or you can pay at any of the Toronto Dominion Bank Branch of Metro Toronto, Mississauga, Oakville and Brampton; and obtain temporary receipt. Please leave your full address with the Bank. All money received will be given to the Canadian Red Cross without any deduction for expenses. They will then send the money to Indian Red Cross organization so that the victims can get whatever form of relief they need most. Income tax receipts will be provided for each donor, by the Red Cross.

"~~Please act now when the need~~ is greatest. Give so others may live. For further details please call Indian Immigrant Aid Services - 651-1400, Mankikar 245-2096, Ghose 447-8938, Vasani 492-0541, Vyas 743-2975, Ghelani 494-5016, Basavaiah 491-2156, Rachamalla 293-2032.

No Commercial break

An Indian engineer from Ancaster, Ontario, S.K. Mathur has devised an instrument which cuts off the sound during television commercials and restores it as the program recommences. Mr. Mathur has named his invention "An Idea to Maintain one's sanity while Watching TV".

The elements in Mr. Mathur's invention consist of a string, a clothespin, a small weight and a few paper clips. Ordinary household items, but Mr. Mathur has fashioned this into a working device by attaching a counterweight to a clothespin which is in turn fastened to the knob controlling the tube's volume. A string is tied to the clothespin and then looped through a paper clip attached to the set. The user controls the sound by pulling the string to cut the volume and releasing it to bring back the sound.

Anyone wishing information should write to Mr. S.K. Mathur, 283 Mapledene Drive, Ancaster, Ontario, L9G 2K1, enclosing a self-addressed stamped envelope. Mr. Mathur has instructions for all kinds of television sets and is happy to furnish the idea free of charge to all who comply with the above directions.

Spontaneous response to cyclone relief

By Bharat P. Mathur

Ottawa, December 5

Canada has responded spontaneously, and in an overwhelming measure, to the International appeal of the Red Cross Society for relief of distress and suffering caused by the disasterous cyclones in South India.

While thanking the Prime Minister, Pierre Trudeau for his message of sympathy and appreciating his Government's gesture in sanctioning $200,000 for disaster relief, the Indian Prime Minister, Morarji Desai, has said, "We are mobilising all our resources to provide succour to all those affected and undertake the massive task of rehabilitation."

The Canadian Red Cross, which has already dispatched $20,000, is going to launch a campaign throughout the country to raise up to $500,000 for the purpose, the target for Ontario province alone being $200,000

Meanwhile several other organisations have announced their donations. They are: Canadian Council of Churches - $208,000, Canadian Branch of UNICEF $150,000, World Vision - $125,000 Canadian Catholic Organisation for Development and Peace - $50,000, Canadian Baptist Federation - $15,000, Mennonite Central Committee - $10,000, United Church of Canada - $10,000 and Help the Aged - $5,000.

Durga Puja 1973

By: Manjula Parakot

October, Ashwin, call it by what appeals to you most. One fact remains unchanged. In Calcutta it is the season of festivity, puja bonus and ceaseless harassment from the local boys determined to collect as much "puja chanda" (public contributions towards the festival) as possible. Traditions continue to be followed in elaborate detail. The world around us changes, but some unknown force irresistably pulls us back to our past. Probably that is why India and Indians will never really change - deep down in the core of our hearts, our lives. Of course one must make allowances for superficial changes. Call them adjusiments rather than changes. Adjustments rendered necessary for survival perhaps? The dhoti-clad pandits, pots of "ganga-jol" (water from the Ganges), sandalwood paste, brass platters of "sandesh" (milk sweets), "mudi" (puffed rice) and fruits. One must not forget the drums. The great big drums, their rhythmic beat, the lean, skilled drummers, their eager eyes swallowing hungerily the sights of the exciting City.

For one uprooted suddenly, rather tragically from home and friends - nay life itself, the big, impersonal City offers refuge, solace and hope. To a refugee, generously granted the miracle of new life, it is her home away from home. But memories hardly fade away. They return, sometimes comforting, sometimes plaguing, torturing, destroying what mental peace has been laboriously attained. To Rani, the beat of the drums resounded echoes of her past. A year ago, her village in East Pakistan - she'd heard from memshahib at the big house where she worked, and the neighbours in the "bustee" (slum), that her land was called Bangladesh now. What difference does a change in name make? The mango trees - she and Kanai on hot summer afternoons eating the mangoes raw, dipped in salt. Now they said, those ragged survivors of the Bangladesh horrors, the land was bare. No more mangoes, cool shades or singing bulbuls. Instead there was hatred. An all consuming burning hatred for humanity, be it Mussalman or Hindu - there are no religious barriers to human degradation. So much of anger and hate in Putul, Bablu, Bhagwati, Ganga and the nameless others; Rani could not understand, could not force herself to share those violent passions.

Way up near the statues, her eye caught sight of a bent form doing "alpana" (patterns drawn on the floor with rice flour). Kanai had kept his promise and she had got her "lal-pad" (red bordered) sari. Her hands now itched to do "alpana" and her ears yearned to hear her mother-in-law comment "lokhi mai amar bouma" (my daughter-in-law is a good girl). Of course she dared not think of wearing a "lal-pad" ever again. Widows never transgress the limits set by fate. What would Kanai and ma think of her.

Granted they would both have been reborn into another birth. Infants with unblemished souls see and know things that are hidden from adults. The village priest had once, during a series of religious discourses said, "when the little ones are on their mothers' milk they remember their previous birth, but once they taste salt, they become completely human and forget everything". On her death bed her mother-in-law had cried, holding her hands, "Who will take care of you now my "bouma" (daughter-in-law). A widow must live a good life, beyond reproach, beyond blame". And Rani had cried. Cried for Kanai and ma, cried for her ill luck, cried out of fear for her future. And now her tear ducts had dried up.

"Count yourself blessed" Bhagwati had said. "Those 'shala mooshalmans', their atrocities - to escape all that you must surely have done immense good in your last birth". Yes she had every reason to thank the gods. But escape into what? A Calcutta bustee? A room shared with Bhagwati and Ganga and their five children. It was always running noses, dysentry or fever with the little ones. A life of drudgery starting at 5 a.m. ending at 8 or 9 at night. She never resented rising early. In her village, all the "boumas" woke up early - but it was to have a bath in the river, to sweep the frontyard, to light the fire for tea, to make ready "panta bhath" (cooked rice soaked in water overnight) for their husbands. Here, they rose to run rapidly through winter mists and summer drizzles to a sinkful of overnight dishes, hoping to get some leftover tea and bread from the babu's breakfast, before tackling the other tasks.

But the will to live, to survive, is strong in all of us. In the bustees, this desire is even more pronounced. Their hopes are enshrined in the little tenements, their little metal trunks, the bournvita or ovaltine tins containing their meagre savings steadily increasing, their children growing up slowly, dodging death and disease, to become durwans, peons and some hopefully, office clerks.

This festive time; indeed it was a period of escape from harsh realities. Over the years the public here have come to mark their years from one Durga Puja to the next. In the village too, they had marked time similarly. Rani's new life had started at this time. One Durga Puja she was at her mother's house. The next, she was at Kanai's as his wife. She now painfully recalled her husband's admiring smile, her ma's authoratative figure supervising everything, slipping on her arms the family gold "balas" (thick bangles) the ends of which had little elephant heads and lotus buds carved all over. She still had them, tucked away safely in her tin trunk. Kanai had been a good husband. Not like some of the others, beating their wives, coming home drunk or constantly finding fault with one thing or the other. She was lucky with ma too. They got along very amicably. But such good luck does not last long. Perhaps the gods were jealous at her inordinate good luck. Now four Durga pujas later she was here in this strange big City. Her mistress had been kind and generous to her. After all, how many of the numerous faces at the bustee got two saris, two petticoats, a box of sandesh and half a day "chutti" (holiday) merely because it was "mahashtami" (second day of worship of Goddess Durga).

The "shondi-puja" (evening worship) was almost over. The Goddess with her beaming face seemed well pleased and satisfied with the offerings. Soon "prasad" (food prepared for worship) would be served. Would it be "khichudi" (rice and lentils cooked with spices), "baigunbaja" (fried eggplants) and "payosh" (pudding)? She had always helped prepare the food for Durga puja in her own village. The jokes, the laughter of the girls, the elderly ladies gently admonishing them for their flippant behaviour, the young men who helped carry in the firewood, chop up the vegetables and never missed an opportunity to have a stolen word with the girls. The prasad was the same, the statues were the same, the rituals were identical. There was only one marked difference. In the village everyone partook the prasad. Here in this city, she could see beggars and urchins lined up, jostling each other impatiently. Could she identify herself with one of them and line up for her share? Tradition prompted her to taste the holy food and obtain Ma Durga's blessings. Self pride prevented her from being one with the nameless beggars. She may be a "jhee" (maidservant) working for her living, dislocated from a secure, happy life by the vagaries of fate, but she was Rani, once wife to Kanai, bouma to her ma. At this moment she would re-live the past. She would forget her present and ignore her future.

As she looked up at the omnipotent Ma Durga, she was sure the rosy lips had parted slightly in a smile and the beautiful head nodded its app-

Friends of India Society

India Relief Fund is a registered organization in USA. It has a non profit tax exempt status.

India's parliamentary delegation to the United Nations' general assembly in New York has extended its full cooperation and support to the fund collection drive of the Friends of India Society.

Individuals and organizations who wish to help the Friends of India Society in this cause should contact : Ram Gehani at the above address or call him at 301 572-7620(R) or 202 673-7180 (O), or Madhu Upadhyay at 703 536-3263 (R) or 703 893-4300 (O).

The Friends of India Society International, an international social service organization, has started a fund collection drive for the victims of cyclone in India. According to initial reports, several thousand persons have died and hundred of thousands have become homeless and destitute.

Friends of India Society International appeals to everyone to donate generously for this deserving cause. Checks should be mailed to: India Relief Fund, 30 Lincroft Ave., Old Bridge, New Jersey, 08851. All contributions are tax deductible.

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CHRISTMAS GREETINGS FROM CULLEN

A MERRY CHRISTMAS AND A HAPPY AND PROSPEROUS NEW YEAR.

I hope that each and every one of you will enjoy your holidays. I hope it will be a time of recommitment to your faith and that you will all experience the true meaning of Christmas.

Minister, Employment and Immigration.

Heritage Language Program in jeopardy

The $2 million program to teach immigrant children their ancestral language, recently introduced by the provincial government, has become the object of concerted attack from some parent groups. These parents argue that the program is depriving their children — especially those in separate schools — of valuable instruction time. This allegation is not exactly accurate. Generally these language classes are held after regular school hours. Only where there is over 5 hours of other instruction a day, as in Metro separate schools, they may be held during school hours.

We cannot but feel sorry at the intolerance shown by the opponents of the program. It is proving very helpful in arranging instruction of several Indian languages in Metro and is, thereby, quite important for the preservation of our culture here.

Happily, the province's Education Minister, Tom Wells, has given his firm support to the program.

Cosmopolitans from India 2

(Reprinted from Social Service and Modern Society)

Parmatma Saran.

Children also face a major identity crisis and find it very difficult to preserve their Indianness. As a result, the relationship between parents and children deteriorates. Because of the excessive love and affection for their children and perhaps better understanding on the part of mothers, and also the fact that in most of the families children are much younger (that is, below 10), the situation remains under codntrol. However, there are some incidents which result in a complete breakdown of relationships and remain explosive.

Religion

One of the question raised in the story of Indian immigrants is what happens to Hinduism and the religiosity of Hindus as they migrate to this country. There are many ways of looking at this phenomenon; one is to focus on both the formal and informal religious behaviour of Hindu migrants.

There are at least five or six temples in the Queens, New York area alone. One of them, Hindu Temple, has a large membership and has been able to raise over $1 million for the construction of a new temple. People go to these temples in large numbers on weekends (especially Sundays) to join in services and offer their prayers.

Many social and cultural organizations are very particular about observing religious festivals, and see this as a good strategy to attract more people and increase their membership. There is a committee based in New York which draws more than 10,000 people to celebrate Durgapuja (the festival of the Goddess Durga). The Sikh Gurudwara also draws large numbers of people during their annual feast.

On an individual level Indians also remain religious. Their religiosity does not decline in any way because of Western influences. To the contrary: there are more religious activities in many families than in India. In certain communities organizing private services at homes by inviting a priest and friends to participate is more frequent than in India. Priests are at a premium. It seems that religion and religious activity are perceived as very important aspects of life for Indian immigrants, and it is likely that they will grow even stronger.

Economics

We have already seen that the majority of Indians are professionals, or at least skilled. Consequently, they are able to find reasonably good jobs in their respective professions and have good incomes.

In terms of their economic behavior, they retain their traditional values and greatly emphasize saving. Their patterns of leisure activities center around family and friends; their standard of living is good but relatively low (compared to their American counterparts), which helps them a great deal in accumulating money over a short period of time. They are also property oriented, which has resulted in the purchase of property.

It is very clear that economically the Indian immigrants are successful. However, because of their value system, in many ways they are in an advantageous postion which places them in a unique economic status. This population in terms of economic behaviour and its economic strength is comparable to Jewish immigrants.

Safer snowmobiling starts with a driver training course.

This is what Ontario recommends for snowmobile safety.

Snowmobiling has become a way of life for many Ontarians, because it's a healthy, enjoyable sport. Also, it's often a necessity in remote areas or during emergencies.

Now you and your family can learn snowmobiling skills from the experts, through the Driver Training Course offered by the Ontario Federation of Snowmobile Clubs (OFSC) in conjunction with the Ontario Safety League and your Ontario Ministry of Transportation and Communications.

The course is designed for youngsters aged 12 to 15 and persons 16 and over who don't have an Ontario Motor Vehicle Driver's License. Graduates receive a proficiency certificate that must be validated as a snowmobile operator's license at any MTC driver examination centre for a $2.00 fee.

For full details about the OFSC Driver Training Course, contact
OFSC Driver Training Office,
R.R. #1, Jordan Station,
Ontario L0R 1S0
Telephone (416) 562-4922

Free Handbook
Get a free copy of the new "Snowmobiler's Handbook"—with snowmobiling regulations, safety tips, trail information, signs, training course information, wind-chill factor chart and other useful items—from any MTC driver examination centre or licensing office. Available mid-December.

James Snow,
Minister of Transportation and Communications

William Davis, Premier

Province of Ontario

Policy stat

Policy Statement of the A
Committee Against Racism,
by Sudhir Joshi, membe
Indian People's Associati
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Policy statement of Action Committee against Racism

Policy Statement of the Action Committee Against Racism, read by Sudhir Joshi, member of Indian People's Association in North America and South Asian People's Association.

Over the past few years, we have witnessed a startling increase in the amount of racism in Canadian society. This has penetrated economic, political and social spheres. Minority groups are daily subjected to discrimination and harassment at home, at work, and in the streets, and the security of the homes and property of Third World immigrants are threatened. In addition, racially motivated physical violence has created an ugly and tense social climate.

The roots of racism can be traced far back into Canadian history. The treatment of Native Peoples in Canada by Colonial powers; the attacks on Chinese railroad workers in 1887; the brutal murders of Sikhs in 1914 in the so called "Komagata Maru incident"; the placing of Japanese Canadians in concentration camps during the Second World War; the creation of segregated schools for blacks in Nova Scotia upto 1954; all testify to the fact that the Canadian ruling class, when faced with crises, has used racism to create confusion in the ranks of the people, and also to divert attention from the real injustices of the existing social system. In each case, a small minority group was made into a scapegoat for all the evils of society. Today, the Canadian ruling class is experiencing a very serious crisis. Unemployment and inflation are forcing Canadians to lose trust in the economic and political system, and they are being led to believe that the chief cause of their problems is immigrants and immigration. It is people from Southern Asia who currently bear the brunt of this discrimination.

The fact is that South Asians were allowed to emigrate to Canada at a time when there was a relative economic boom and hence a need for a large supply of cheap labor. Since economic conditions have begun to "decline", it has been these workers who are first in line to be laid off, and yet they are still blamed for taking away jobs from Canadian workers.

The spread of racism against South Asians was intensified when government-appointed commissions began to investigate so called "facts" about "ethnic relations". By so doing, they popularized certain myths about peoples of Third World origins, ie. about "visible minority" groups. Remember the Parliamentary hearings on the "Green Paper on Immigration" in 1975? Even today, various commissions appointed by local and provincial governments serve to keep stereotyped ideas alive. We have little hope that any such commissions could put forward any useful recommendations, let alone put such recommendations into practice.

The news media in particular has played a shameful role in this process. Newspapers like the Toronto Star have published sensational stories about racial conflicts, and often see fit to turn inflamatory statements of small groups of reactionary people from different ethnic backgrounds into banner headlines. By so doing, they have helped popularize racial cliches and stereotypes about South Asian peoples. This popularization of racist ideas has made it very hard for South Asians from all walks of life (workers, professionals and businessmen) to obtain employment and decent living conditions.

Landlords refuse to allow our people to rent their property, managers in the workplaces show reluctance to give employment to us, and police, when asked to defend South Asians who are attacked, sit back and watch. Is it any wonder that, in such a social climate, racist goons feel free to verbally and physically attack us? In a society in which "private property" is held in such great esteem, why is it that the defacement of temples, gurudwaras, mosques and other places of worship evokes no response from the government?

These attitudes are naturally reflected also in the school system. Recent studies show that a significant proportion of high school students themselves hold racist attitudes and that some youngsters of South Asian and Third World origin are taunted and beaten by their peers. The apparent lack of concern shown by the Department of Education on this matter, combined with educational materials which themselves present narrow stereotyped racial attitudes makes it easy for racism to be perpetuated and reinforced in our schools.

The concepts of justice and equality so loudly proclaimed by the government in reality amount to very little. This can blatantly be seen in Canadian immigration policy. Almost all Third World immigrants have their own stories to tell about harassment to themselves or their families at the hands of the immigration authorities. As a result, families are split up, or kept apart, and the constant threat of deportation looms large in their lives. For immigrants who run foul of the law, there is a double penalty: firstly from the judiciary, and secondly from the Immigration department which sometimes in its overzealous attempts to weed out so called "undesireables", jumps ahead and recommends deportation before the person has been justly tried.

We are all well aware of the increasing numbers of racist attacks which innocent people have suffered in recent years. It is the self-proclaimed duty of the police force to "Serve and Protect", but on the contrary, it appears that it is the policy of the various police departments to stand back, and ignore what is happening when such attacks take place.

To be continued next issue.....

"I hear there's been some changes in Unemployment Insurance. What's the story?"

New legislation has changed some of the ground rules of our UI program.

In general, the rules of eligibility and payment have been improved. Now they more accurately reflect the ease or difficulty of finding and keeping a job in the region in which each UI claimant lives.

Parliament has decided that people who live in areas of high unemployment will be given certain advantages over those who live where jobs are more plentiful.

"That's all well and good. But what does it mean to the person who just lost a job?"

On December 4, the entrance requirements will change.

In regions of low unemployment, claimants will need up to 14 weeks of insurable employment to get UI benefits. This will only happen in places where it's easier to get and keep a job.

In regions of high unemployment, claimants will need as little as ten weeks to qualify.

But until December 4, the entrance requirement remains at eight weeks wherever you live.

"Does all this affect the waiting period?"

No. The basic two-week waiting period remains the same everywhere.

And so do the rules on the waiting period when a claimant has left his or her job for no good reason or been fired for misconduct. In such cases, a claimant may have to wait up to eight weeks from when employment ends until benefits become payable.

"And how long can you get benefits for?"

The old maximum was 51 weeks. The new maximum is 50 weeks.

But since September 11, the total number of weeks for which a claimant qualifies also reflects the unemployment rate in his or her region.

Right now, we measure unemployment by dividing Canada into 16 economic regions. Later, in 1978, we will fine-tune the program to 54 regions so that UI will be more closely related to local labour market conditions.

"Do you still get the same amount of money?"

Absolutely. The UI benefit rate is two-thirds of your average weekly insurable earnings.

The maximum is $147, less tax.

"Then there's maternity, sickness and age 65 benefits. Any changes there?"

Sickness benefits were only payable during the first 39 weeks of the claim. Now they are payable at any time during the entire benefit period.

Maternity benefits of 15 weeks and the special one-time benefit (equal to three weeks' benefits) at age 65 remain the same.

The same people will still pay for the program in the same proportions, and the types of employment insurable for UI remain the same, too.

"Do I still go to the same UI office?"

Yes. Until UI offices and Canada Manpower Centres move in together, no changes will be made.

The Unemployment Insurance Commission and the Department of Manpower and Immigration have become the Canada Employment and Immigration Commission. For a time, you'll still see our local offices identified as Unemployment Insurance offices or Canada Manpower Centres. When they're together in one location, they'll be called Canada Employment Centres.

Working with people who want to work.

Employment and Immigration Canada
Bud Cullen
Minister

Emploi et Immigration Canada
Bud Cullen
Ministre

CLASSIFIEDS

MATRIMONIALS

Correspondence invited from suitable match settled in Canada/USA for a beautiful Brahmin girl, 23, final year M.A. student in Delhi. Brothers and uncles settled in Canada. Please write with details to M-1326, The Canadian India Times.

Match for a handsome jat Sikh boy, 27, B.A. pass, respectable and well settled family. Caste no bar, girl must be a permanent resident in Canada/USA. M-1332 The Canadian India Times.

Match from girls between the ages of 20-25 preferably graduated from American Universities for Punjabi Khatri Professional Engineer, 28, originally from Kashmir, 5'-8", Canadian University graduate, smart, handsome and employed in responsible position. In Canada for 7 years and Canadian citizen. Photo and details requested in first letter. M-1344, The Canadian India Times.

Wanted suitable match for Hindu, Punjabi bachelor, 27. At present employed with the State Bank of India. Sister well settled in Canada. Reply M-1345, The Canadian India Times.

Matrimonial proposals invited from Sindhi professional boys settled in N. America for a beautiful Sindhi girl, 23, presently in India, convent educated and M.A. in English. Father highly placed in Indian government and brothers settled in N. America. Reply M-1346, The Canadian India Times.

Wanted a fair complexioned, educated Hindu bride, 30-38 years for Brahmin gentleman, 5'-6", 43, divorced, no encumberances, well-settled Canadian citizen. Reply with returnable photo to Hari Maharaj, 280 Wellesley St. E. #815, Toronto (416) 924-4221.

Attractive, beautiful, slim, outgoing Sikh lady doctor, 27, Canadian-trained invites correspondence from charming professional Indian men. No bars. M-1347, The Canadian India Times.

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Dr.George honoured

Dr. George of University of Guelph has been chosen a fellow of the New York Academy of Sciences.

Election to Fellowship is a distinction conferred on a limited number of members who have attained outstanding recognition for scientific achievement or for the promotion of science.

The election of Fellows was celebrated at the Annual Meeting of The New York Academy of Sciences held this year on December 8 at Hayden Planetarium, The American Museum of Natural History.

Cyclone relief fund appeal

Most of the readers of this paper must be aware of the disaster in the form of a cyclone that devastated some parts of India recently.

In order to do our share in helping the unfortunate victims of this terrible natural calamity, the different organisations in Ottawa such as the India Canada Association, Indo-Canadian Community Centre, Ottawa Sikh Society, Deshantari, Malayali Association and South India Cultural Association along with the media, i.e. Jhankar and the Canadian India Times have set up a Joint Committee. This Committee is launching a national Fund raising campaign called the Indian Cyclone Relief Fund.

We appeal to each and every member of the Indo-Canadian community across Canada to contribute generously to this worthy effort. We, who are fortunate to be in this continent, sharing in the prosperity of this country cannot remain callous to the needs of our unfortunate bretheren in India.

The contributions will be received in the name of Indo-Canadian Community Centre (ICCC), 15 Cramer Dr., Ottawa. Receipts for income tax purposes will be sent for contributions of $10 or more.

Indo-Canadian Community Centre (ICCC) in Ottawa is a federally registered charitable organisation. You may use this coupon for convenience. Organisations wishing to send their contributions through ICCC are welcome to do so.

My Donation to Cyclone Relief Fund

Amount ....

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Address..................

City.......................

Province........ **Postal Code**.........

Tax deductible contributions to be sent to 15 Cramer Dr., Ottawa, Ontario, or % The Canadian India Times.

Asian trade union seminar

New Delhi, Dec. 7 (Samachar) Labour Minister Varma has said employers should not grudge commensurate and liberal contributions to social security funds.

"While key to expansion of social security benefits no doubt lies in increased production and productivity, no one should grudge his contribution to the cause of social security" he said while inaugurating a four day Fifth Asian Trade Union Seminar Wednesday on social security and effect of environment on working and living conditions.

Mr. Varma said it was a pity that the benefits of social security hadly percolated to areas and sections whose need could perhaps be described as the greatest. Developed countries protected their workers by what was known as indexation. But Asian countries could hardly afford this luxury. However this did not mean that our workers should continue to suffer in terms of erosion of their deposits or the rate of interest, he added.

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We believe our success is based, more through the referrals from our satisfied customers by their *Word of Mouth Advertisement* which is one of the oldest forms of publicity. While we take this opportunity to express our sincere thanks for the referrals and support we received in the past, we are now planning an Advertisement and Marketing Project and that is **W. O. M. A. N.**

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Whenever you buy from us at least one adult fare airline ticket to any one of the above mentioned destinations and use it and *if you are truly satisfied and refer to us at least* 10 potential families' names and addresses whom you know are likely to travel to any one of these above destinations; you become eligible to receive $125.00 or more.

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